

Thi saa har Gud elsket  
Verden, at han gav sin  
Søn, den enbaarne, for at  
hver den som tror paa  
ham, ikke skal fortabes,  
men have evigt Liv.

# HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,  
bliver ikke dømt; den som  
ikke tror, er allerede dømt,  
fordi han ikke har troet  
paa Guds enbaarne Søns  
Navn.

13de aargang.

Winnipeg, Manitoba, Første Nr. i April 1937

Nr. 5

## Anden Søndag efter Paaske.

(Laaches Husandagts-bok)

Joh. 10, 1—10.

“Herre, samle os i din Faaresti, og led os ved din Haand. Amen.”

Herren selv er sin menighets Hyrde; men da Naademidlene, som synlige, ikke umiddelbart kan forvaltes av den forklarede Frelser, saa utvalger han av Sjælehjorden nogle til Hyrder for de andre. “Han satte nogle til Apostler, nogle til Profeter, nogle til Evangelister, nogle til Hyrder og Lærere, til de Helliges fuldkomne beredelse, til tjenestens gjerning, til Kristi Legemes Opbyggelse” (Ef. 4). Herom taler han i dette evangelium.

“Den som gaar ind ad Døren i faarestien, er Faarenes Hyrde.” Og heri indeholdes følgende to Ting:

1) Kun de, der selv i sandhet hører menigheten til, kan være rette Sjælesørgere. En Ordets Tjener, som ikke selv har hjerter samfund med Herren, som altsaa ikke er gaatt ind ad døren, er ikke rettelig kaldet og kan ikke pleie sjælene ret. Kun de, som ved Jesus gaar ind til Faderen og stedse lever av hans kjærlighet, daglig faar tilgivelse, daglig staar for Naadetrone og gaar ut igjen i livet med ny kraft; kun de, hvem Jesus er Veien, Sandheten og Livet, kan være Hyrder, som rettelig føder og pleier hans faar.

2) Enhver ret Guds Ords Tjener maa være sat til gjerningen av Herren og ikke have trængt sig selv frem dertil. Han maa ikke blot være kommen ind i menigheten gjennom den rette dør, men han maa ogsaa være kommen ind i Embedet gjennom den rette dør. Det utvortes Kald i og ved Kirken er nødvendigt, fordi Gud er Ordenens Gud, og hvert lem i menigheten har sin forretning; dette utvortes Kald er ogsaa en høist fornøden hjælp og trøst i nød og fristelse under gjerningens vanskelighet; men vi taler her om det indre Kald, uten hvilket det ytre dog har ringe værd.

Hvorpaa skal vi da kjende dette Kald?

Svaret er ikke vanskelig; men selvprøvelsen er vanskelig. Kan du si med Peter: “Herre, du vet alle ting, du vet, jeg elsker dig”; har du saa en uavviselig lyst til Hyrdegjerningen og peker din livsførelse didhen, saa har Herren sagt til dig: “Før mine Faar,” og naar du har fulgt Kaldet, saa er du gaatt ind ad døren, og da følger faarene dig og kjender din Røst. — Herren er selv døren til Faarestien: han er døren for alle, fordi vi kun ved hans fortjeneste og blod kommer ind i Naadens Rike og han er døren for Hyrdene, fordi vi kun ved hans kjærlighet kommer rettelig ind i Hyrdeembedet. — Farisæerne og alle verdslige prester og hykkelske lægbrødre er tyve og røvere, sier Herren. Hvor dette opfordrer til selvprøvelse! De er tyve og røvere; ti de samler for sig selv og arbeider for verdslig ære og slet vinding, mens Kristi rette tjenere agter det for den høieste herlighet at føre sjælene til ham. Salig hver den, som gaar ind og ut gjennom Jesus! De skal have liv og have overflod. Selv skal de nyte hans “overflødig Naade” og hans “mere end seirende kjærlighet,” saa hans liv skal herske i dem; og av “hans huses Fedme og hans glæders strøm” skal de rikelig meddele de hungre sjæle.

Ak, Jesus, giv os Hyrder, som Ret sørge for din Helligdom, Beskjerm du dem mod Verdens Vold, Og Satans List saa mangefold, Lad dem med dig i Samfund staa, Og evig Hvile hos dis faa!

Hr. Redaktør:

Det er ikke saa ofte De hører noget fra os nordmænd heroppe i det nordøstlige Alberta, nord for Saskatchewan River. Og det er kanskje paa tide nu at vi lar høre fra os. Vi er en flok nordmænd som er slængt ned mellem Onion Lake, Sask., og Lea Park, Heinsburg og Frog Lake, Alta., eller skulde jeg si Narway Valley. Ja, ja, det blir nu omtrent det samme. Her er vi da, og forsøker at gjøre det bedste vi kan. Og det betyr at vi ikke bare tenker paa det materielle, men ogsaa de aandelige ting.

Vi har en meget pen kirke her. Den staar i midten av distriktet. Men desværre er den ikke helt færdig endnu, men vi

haaper at vaar Herre vil go os det vi trenger med tiden, saa vi kan faa den færdig, som den skal være. Imidlertid er vi glad og lykkelige fordi vi har et sted at møtes for gudstjeneste og fælles opbyggelse. Og vi har da baade gudstjeneste og ungdomsmøter med gode program, og kvindeforeningsmøter en gang for mnd. naar presten kommer ned her til os fra Glendon. Ja, for presten vaar hor der oppe. Og det er lang vei ditop. Vi fik ny prest ifjor høst. Det er en forholdsvis ung mand, men efter det han har hatt at gjennomga, har han erfaring som en der kunde være dobbelt saa gammel. Han er gift og har to barn; Anna, 6 aar gl. og Ole 4 aar gl. Og det er en lyst for os norske at høre de barna snakke norsk. Ja, vi forsøker nu at lære barna vaare norsk her i dette distrikt ogsaa, for vi synes det er godt for barna at lære mere end ett sprog.

Søndag efter nytår hadde vi vaar juletræ-fest her. Det var bitende kalt, men allikevel var kirken fuldpakket. Kirken var ogsaa festlig pyntet, med to smaa juletrær festlig pyntet ved alteret, og et stort juletræ i det ene hjørnet av kirken. Vi hadde først høimesse gudstjeneste. Presten vaar, pastor Dahle-Melsæther, holdt en hjertevarm præken og mindet os om Guds store gav til os, og hvad vi skyldte Gud. Gud vil os naade til at følge vaar sjælesørgers formaninger, og være ordets gjører saavelsom dets hører.

Efter gudstjenesten hadde vi bevertning, og saa begynte ungdomsprogrammet. Det var oplæsning, deklamasjon og sang om hinannen. Og alt gik bare bra.

Da vi har en gammel mand i vaar midt, et trofast medlem av menigheten, Knut Vinge. Og presten spurte ham om han ikke hadde noget at si før vi gik over til sidste post paa programmet. Jo, han hadde da det, og jeg vil her gjengi hvad han sa. Du som læser dette kan nok ikke forstå hva vi følte som hørte gamle Knut fremsi det. Men alle vi som var i kirken den dagen vil være Redaktøren meget taknemlige om vi faar bevare dette paa trykk. Det er kanskje ikke saa formfuldt som mange kritikere vilde ha det. Men der var mangt et øie vaatt da gamle-Knut fremsa dette diktet, diktet av ham selv.

Velkommen jul endnu engang, velkommen med barnesang

Ofte minnes jeg dengang jeg sang med barnestemme.

Nu juletræet pyntet staar og alle synes glade.

Med lys og blomst fra rot til top, det træet staar der fagert.

Jeg minnes da jeg liten var, med mor holdt jul derhjemme,

Men aldrig av mit minne gaar min første julesalme.

Jeg minnes julen ringes ind, jeg synes høre klangen,

Jeg minnes da jeg først forstod det var jul dengangen.

Jeg minnes klart smafuglen fikk et kornbaand paa stangen.

Jeg minnes at jeg ofte stod og hørte fuglesangen.

Nu, disse minner kommer frem, jeg kan dem ikke hindre,

De føles ømt uti mitt sind, og kransen av dem binder.

Men kransen visner ofte hen og tørre blad den har,

Men friske skudd fra Bethlehem, og — kransen igjen blir fager.

Idag vi holder julefest, og priser julegjesten

Som kom til os fra Himlen ned, og er med os i festen.

Den julefesten, den er skjøn, vi vil den nødig miste,

Men kan gjerne hælde saa, for nogen blir den sidste.

Jeg minnes vil og denne fest vi holder denne gangen,

Jeg minnes vil denne vennkreds, — God Jul til allesammen.

Ha takk da jul for denne gang, ha takk da fest for barnesang.

La os alle paa vaar gang synge julesange.

Vell, bænkenene blev saa plaert op imot veggene, og det store juletræet blev tatt frem midt paa gulvet. Og det tok ikke lange før den store forsamling var rundt juletræet, store som smaa, haand i haand. Og saa blev der sang rundt juletræet, sang saa det “ljomet” i taket. Og ingen av os ensset tiden. Ja hadde vi kunnet stoppe

tiden for nogen timer vilde vi gjerne ha gjort det. Tiden gikk saa altfor fort. Presten vaar næsten satte et sjokk i os da han fortalte os at klokken var over seks, og spurte om det ikke var paatide at avslutte. Der var jo mange som hadde lange veie at kjøre hjem, og meget kreaturstel. Nei, vi vilde gjerne holde paa noen timer endnu. Men saa fandt presten paa en utvei. Han selv og hans familie var vandt med det gamle ordtøket: Kyndesmess-Knut jager julen ut.” Og Kyndesmess-dag var jo ikke for 2. febr. saa vi kan feire jul til 2. febr. Og da kan vi ha en juletræ-fest næste gang han kommer nedover igjen for gudstjenesten, nemlig siste søndag i jan. Og det syntes vi alle var storartet, for det vilde være bedre end at fortsætte denne kvelden.

Og siste søndag i jan. hadde vi vaar andre juletræfest. Og det var en juletræfest som sa fem. For vi hadde da “Lutefisk-supper” ogsaa.

Men skal jeg fortælle dere om den festen ogsaa kommer Redaktøren til at bli gæln og kaster vell helst det hele i papirkurven. Jeg faar nøie mig med at si alle var i straalende humør, og haaper at Gud vil gi os naade til at leve til næste jul. For vi ser virkelig fremover til to-tre slike fester næste jul. Og maa Gud den Almægtige velsigne og bevare vaar prest og hans familie. Takk, takk skal du ha pastor for alt du har gjort for os og alt du har gitt os den korte tiden du har vært her.

Vell, det blir ikke længe til før vi maa tænke paa vaaronna, og da blir det ikke saa megen tid til skrivning, men kanskje jeg kan faa en kvelds-stund for mig selv endnu engang før vi holder vaar 17-mai fest heroppe. Og do faar jeg og se om der er nokk skrivepapir i skuffen. Kanskje Redaktøren blir nødt til at sende ut et ekstra-blad for den referat. Ja, ja, farvell saa længe. — Kor.

(Takk for nyheten. Trænger mer norsk læsestof. Bare kom igjen. — Red.)

## Miss Palma Gullickson.

Den nittende Februar vandt Miss Gullickson fra Naicam Sask. den anden premie i Bryant's veltalenheds - konkurranse for provincen Saskatchewan i Regina. Hendes tema var: “Shakespeare Our Greatest Literary Heritage”. Hendes mor Mrs. M. Gullickson er en forthenuærende Outlook student, og bedsteforældrene er de bekjendte kirkelig-interesserte Mr. og Mrs. Fløtre fra Bulyea, Sask. Sidste sommer var hun medlem av dame-kvartetten fra Naicam som sang ved ungdomsstemnet i Saskatoon. Vi vil ved denne anledning gratulere bedsteforældrene Mr. og Mrs. Fløtre. .... —Peter E. Nelson.

## “VÆKKELSE”

(Continued)

Baade før og i Hans Nielsen Hauges tid, var kirken i Norge organisert og virksom i en grad som er mulig kun der hvor staten bærer og styrer kirken, materielt set. Og dog, hvor dypt og tungt sov vel ikke baade kirkens ledere og det almindelige folk den døde rettroenhets og rationalismes dødbringende søvn! Men hvilken herlig vaartid med bibelsk vækkelse straalet vel ikke op og ut over det hele land som følge av det arbeide som utførtes av den Guds profet, og av de som arbeidet sammen med ham! Der har ned igjennem tidene forekommet store aandelige forfaldstider inden kirken. Men Mud ske tak, der har ogsaa forekommet herlige vækkelsens tider, baade hvad tro og liv angaar. Slike vækkelser har kommet fra Gud som svar paa hans trofaste tilbederes bønner. De har kommet gjennom Herrens egne naademidler, ifølge hans metoder, og gjennom redskaper han selv har valgt sig. Disse redskaper har sjelden kommet fra de i menneskers øine prominente ledere, helst fra det almindelige folk. Atter skal det sies, dersom vi under bøn til Gud og i ydmyghet uten forutfattede meninger gaar til studium av disse ting, vil det mer end noget andet hjelpe os til at forstaa vor egen tid og tilstandene inden de enkelte menigheter, de forskjellige synoder og kirken som et hele. Og kun ad den vei kommer vi til at faa vite hvad Gud kan og vil gjøre for at og

saa vækkelsen kan komme ogsaa iblandt os.

Men, er der trang til vækkelse inden kirken idag? For ikke at snakke i det blaa, la os spørre om der er slik trang inden vor egen kirke idag? Den Norsk Lutherske Kirke bestaar av ca. 500,000 sjæle, og nar paa 3,000 menigheter. Som samfund driver vi et visst antal kirkeskoler, et visst antal barmhjertighetsanstalter, og missionsvirksomhet hjemme og i fremmed land. Vi har byraaer, komiteer, direktører, budgetter, systemer, møter, synodemøter, foreninger og mange subsidiære organisationer. I vore menigheter har vi som regel velutdannenede prester, flittige og virksomme. Vi har lærere, søndagsskoler, ungdomsforeninger, kvindeforeninger, sangkor og talrike virksomheter, som vi anser baade nødvendige, passende og berettigede i det kirke- og menighetsliv vi har utviklet. Med fuld berettigelse kan det sies at baade som menigheter og samfund har vi meget og mange ting som er nødvendige, vakre og gode i menneskers øine, og utvilsomt ogsaa likeoverfor Gud. Det kan dog være at det til sine tider er vanskelig for os at skjønne hvad som i Guds øine er virkelig nødvendig, berettiget, godt og vakkert inden hans rike paa jord. Vort syn er ofte uklart, og vi tar ikke sjelden feil, baade i tanke og handling, endog naar det angaar Guds rikes saker. Men det kan vi være sikre paa at meget trofast og velsignelsesrikt virke utføres ogsaa i vore menigheter, og gjennom vort samfunds institutioner og virke baade hjemme og ute. Vi har grund til helt og fuldt at tro at Guds rike, efter sit sande indhold og væsen, det findes iblandt os baade i vore menigheter og i samfundet som saadant. I den visshet skal vi glæde os, og paa den klippe skal vi staa fast. Dog, vi spør igjen, er der trang til vækkelse inden vore menigheter og samfund?

Før vi søker at gi svar, skal vi la oppmerksomheten henledes til den kjendsgjerning at vi lever i en tid som er merket av hurtige og voldsomme forandringer paa næsten alle felter. Disse forandringer er delvis positive, og delvis negative, baade i væsen og virkning. Ikke bare er det ting og forhold som forandres, men endog menneskene synes at undergaa forandring. Vi vet selvfølgelig at i virkeligheten forandres mennesket slet ikke. Likesaa vet vi at Gud er den samme igaa og idag, ja til evig tid. Det som gjør at mennesket synes at forandres, er det sørgelige faktum at det kan skifte i sit syn paa ret og rangt, godt og ondt, og i sit forhold til de samme virkeligheter. Saa meget beror paa hvilke de kræfter er som kommer til at utøve den sterkeste indflydelse paa et menneske. Paa samme tid er det sandt at efter sit inderste væsen er Kristi kirke paa jord uforanderlig, kan vi dog ikke med sandhet si at kirken, som den trær frem i verden, har forblit upaarvirket, og uberrørt av de forandringer som paa saa mange maater har sat dype merker paa de sidste tyve aar. Kirken, bestaaende av os mennesker, og styrt av os, kan delvis opføre at være hvad Gud vil den skal være baade i tro og liv. Dette kan ske gjennom baade indre og ydre paavirkning. Det tør dog være sandt, at hvis ydre forhold kommer til at skade kirken aandelig talt, da sker det som følge av at der var noget inden kirken som først blev galt. Kanske det hadde at gjøre baade med tro og liv. (Mere.)

Pris Herren thi han er god, Hans Miskundhed varer evindelig. De som frygte Herren sige: Hans Miskundhed varer evindelig. Ps. 118: 1, 4.

Med det samme jeg sender en rapport over de gaver som har blevet indsendt til Betania Hjemmet i Bawlf, Alta., vil jeg ogsaa faa lov til at sende vor hjertelige tak for gaverne, og den velvilje og paaskjønnelse, som har været os bevist fra baade kjendte og ukjendte venner. Tak ogsaa for de bønner som har været sendt op til Naadethronen for os alle.

Tiden gaar saa fort endog her ved Hjemmet, og nogle af de gamle holder paa at bli svake, da de har levet mange aar, over de “sytti aar,” iblandt dem kan noones Mrs. Marit Melling, fra Loreburn, Sask., og Andrew Farstad fra Bienfald, Sask. Begge har tapt sig meget i de sidste maaneder, og da Mr. Farstad har daarligt



## HYRDEN

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**Fik Du Tyve?** Ved den tid bladet kommer i læsernes hænder er 28de Mars forbi, tiden sat forat faa frit prof. O. M. Norlie's bok: "History of The Norwegian People in America" for tyve nye abonnenter paa Hyrden. Haaper der var mange som benyttet anledningen og at der fra pastor Lokensgaard kommer liste over samme til utdelelse snart. Des større Hyrdefameliens disto triveligere bedre blir. Vi faar se i næste nummer hvem det var som fik boken. *Norsk Læsestof Igjen.* Det er vanskelig for redaktøren at tro baade prester og andre har glemt og kan ikke skrive norsk mere. Det ser næsten slik ut. Altid kommer der mer end nok til den engelske del i Hyrden. Derimot forat fylde den norske avdeling maa redaktøren bruke læsestof fra andre blade som muligens endel har allerede læst. Skal dette fortsatte paa det vis saa blir det et alvorligt spørsmål om ikke det engelske vil behøve mere rum i Hyrden. Imidlertid prøver redaktøren, saa vit muligt at holde sig efter regelen om det halve norsk efter bestemmelsen om det halve norsk selv om det blir med stof fra andre blade. La os faa mere norsk. Og vil minde igjen om tiden for nyheter eller andet læsestof er den 1-ste og 15-de i hver maaned. —U.

hjerte, maa han være i seng det meste af tiden.

Nogen sykdom har vi jo ogsaa haat, og tre af hjemmet's gamle har forladt os, siden sistde rapport var indsendt.

Mrs. P. Kriofferson fra Asker menighed nær Ponoka, Alta., fik gaa hjem til Herren den 3die Oktober, i en alder af næsten in og otteli aar. Hun var krøbling og blind, og hadde været i seng det meste af tiden de sistde fire aar. Hun var en stille Gudhengiven kvinde som hadde lært taalmodighed i lidelsernis skole. Hun var haardt syk den sistde uke, og bad Herren baade nat og dag om at ta hende hjem til sin Herlighed. Bad ogsaa inderlig for sin mand og sønner og for os alle her. Vi har savnet hende meget, og især disse varme forbønnen som hun opsendte. Gud velsigne hendes minde.

Mr. Otto Olson fra Clanwilliam, Man., døde den 18de Jan. efter to uker's sykkelue. Han kom hid til Hjemmet den 16de Aug. sistde aar, saa han hadde ikke været her lange.

Mr. Erik Iverson døde den 1ste Feb. og blev begravet den 3die. Hans oldeste søn Richard fra Atasvadero, Cal., kom for at besøke ham et par dage før han døde, men da var han bevisstløs, og kunde ikke tale. Han eferlod sig en bror, tre sønner og fem døtre, alle i Staterne. Disse tre gamle hviler nu faa gravpladsen i Bawlf til opstandelsen's morgen.

Nu har vi igjen nitten gamle, tretten mand og sex kvinder. Vaar veiret er haardt isorfor dem som lider af gift, og vi glæder os til sommeren's komme igjen. Maa Herren i sin naade faa velsigne os alle med sin fred og nærhed og maa vi tro paa, og elske Ham, som har elsket os først, ja indtil døden.

Vær da inderlig hilset fra os alle her ved Hjemmet, og kom os ihu for naadethronen.

Eders ringe søster,  
Mrs. M. G. Barrie.

**Gaver modtaget ved Betany  
Hjem, Bawlf, Alta.,**  
fra Aug. 10, 1936 til Jan. 15, 1937.

Et par uld undertøe (Stanfield's) fra Mr. A. Stenvig, Eckville, Alta. Et par pederar fra Mrs. Dahle-Melsæther, Mossbank, Sask. En haand-duk fra Mrs. Hensrud, Mossbank, Sask. Et bomuldsteppe fra Martin Orstad, Bawlf, Alta. To store Kaalhoder fra Mrs. Jacobson, Daysland, Alta. Citronen og andere grønsaker fra Mrs. Mjolsness og Mrs. McKenzie, Coronation, Alta. En box grønne tomatoes fra Mrs. B. Lomness, Armena, Alta. Fem pund primost fra T. Hagen, Bawlf, Alta. Uldkvilt fra Calumet Miss. Society, Bashaw, Alta. Haandklaaer, fra Mrs. Martha Hagen, og Mrs. Geo. Hendrickson: So-

be og Vaske-pulver fra Mrs. Rorem og fra Mrs. B. Anderson alle ved Tofield, Alta. Broderet haandarbeide fra Miss Hodnefield's skole piker i Kina; en gave fra Mrs. Palmer Anderson. Fem pund chocolate candy fra Miss Manda Olson, Bawlf, Alta. Et dusin putevar fra Bert Engen, Bawlf, Alta. 1 box Jap oranges og candy fra Mrs. Lena Erickson, Bawlf, Alta. Fem pund primost fra T. Hagen, Bawlf, Alta. *Gaver og mindekranse til Bethany Hjem.*

Ved Rev. og Mrs. Vinje til minde af Mrs. Petra Gravland, \$2.00; ved Ole J. Berg, Alexandria, Minn., til minde av Mr. Bramstad, \$10.00; ved Mr. and Mrs. Bravold og Syvert Bravold til minde av Mr. Bravold, Midale, Sask., \$3.00; fra Bethel Kvindeforening, Wetaskiwin, Alta., til minde av Nels Holle, \$4.00; fra Vang Kvindeforening, Millet, Alta., til minde av Mrs. J. Nelson Wik, \$3.00; fra Mr. og Mrs. M. Owren, Mr. og Mrs. I. Olesberg, og Mr. og Mrs. O. Olesberg til minde av Ingebright Roe, Kathryn, N. D., \$3.00; fra Edberg Kvindeforening til minde av K. L. Johnson, \$5.00; Carrot River Kvindeforening, \$5.00; J. J. Akre, Robinsdale, Minn., \$10.00; Bardo Kvindeforening, \$8.00; Mrs. John Aasen, \$3.00; Mr. Egland, Midale, Sask., \$5.00; Vang Kvindeforening, Millet, Alta., \$3.00; Aane Metvedt, Starbuck, Man., \$5.00; Sharon Kvindeforening, Irma, Alta., \$10.00; Green Valley Kvindeforening, Broderick, Sask., \$5.00; Bethel Kvindeforening, Wetaskiwin, Alta., \$5.00; Ames Creek Kvindeforening, Tofield, Alta., \$5.00; Mr. og Mrs. J. J. Akre, Robinsdale, Minn., \$10.00; Busy Bee Club, Camrose, Alta., \$5.00; Bethania og Edberg Kvindeforening, \$5.25; J. T. Dahle, Watrous, Sask., \$6.00.

## Easter 1937.

There's a little new grave all covered with snow,  
Where is hidden a part of our joy,  
A joy that was tenderly tied to the life  
Of our dear little baby boy.  
It is only the house there under the snow,  
His soul is not under the sod.  
He moved from the house that was made out of dust

To be blissfully present with God.  
Some day we shall see our dear baby again,  
Where no graves are all covered with snow.  
In the Springtime of God—in that beautiful land,  
Where no sorrow nor pain we shall know.  
—The family Vinge.

## Looking Ahead.

At its meeting in Columbus, Ohio, last November, the American Lutheran Conference voted to request the Commission on Canadian Affairs to "seriously study the possibility of a joint Theological Seminary in Canada." The editor of *Hyrden* in calling attention to that decision invited discussion. I am not going to deal specifically with that resolution, but I would like to think with you about the future of our dear Lutheran Church in Canada. What I have to say will not be anything new, nor is it meant to be said in a spirit of negative criticism; but because I, like you, am vitally concerned about her future.

Great changes and transitions in a political, economical, social and religious way, are taking place these days. Our Lutheran Church is not immune nor affected. Are we, as laymen, as well as clergy, aware of these trends and movements? Are we studying the signs of the times? These changes will take place, in spite of, anything we think, say or do. But how much better for our Church, if they could take place because of us and not in spite of us. In other words, how much better type of a Lutheran Church we will have, if in a united way, we look more ahead, even though, we don't forget our past. What a wonderful thing it would be if many of us would think more thoughtfully and deliberately, both in a private and public way, about the most effective way of preserving our precious Lutheran Heritage for the future generations of our Canadian Youth.

In my discussion I wish to mention two factors which I consider fundamental in thinking and planning for the future of our Lutheran Church. Our Lutheran Church in Canada is a missionary Church. It is immaterial whether you think of the Scandinavian or of the German divisions; they are all still in their infancy, and have a long road to travel. Many of our congregations are only twenty-five years old. Because they are young they are also small and struggling. They must fight to maintain themselves. The kind of fighting we must do, is not necessarily to make war upon other Churches, but to reach out for the many unchurched, and gather them into the fold.

"The fields are white unto harvest." It

1837 — 1937

HUNDRE - AARSFESTER  
I NORGE

1937 er et jubilæumsaar i Norge, og utflytterfolket vil delta i de fester som feires rundt omkring i fylkene.

I 1837 kulminerte trdve-aarenes "isløsningstid" i det gamle land. Det norske bondesamfund var paa marsj-krevet større albuerum, politisk som økonomisk. Avgjørende skritt mot grunnleggelsen av et virkelig folkestyre blev tatt ved Formandsskapslovens vedtagelse i Stortinget den 14de januar 1837.

I 1837 begyndte den egentlige masseutvandringen fra Norge til det fjerne vesten; utvandringslysten slo over fra bygd til bygd; Amerikaferen grep om sig i det ene dalføre efter det annet. De første norske nybyggene i det amerikanske vesten blev dannet i de dagene.

Ved høisommertid iaar feirer man hundre-aarsfester i Norge og DEN NORSKE AMERIKALINJE ER SELVSAGT DEN OFFISIELLE LINJE.

Det populære passasjerskib

"BERGENSFJORD'S"  
Avseiling fra New York den 5te juni, 1937

Vil føre deltagerne til de store hundre-aarsfester, som skal feires i Telemark i slutten av juni og begynnelsen av juli. Slutt Dem til den ferden. Inntegn Dem nu for denne eller andre seilinger:

## Norskelinjens Bygdelagsferd

foregaar iaar med ss. "STAVANGERFJORD" fra New York 26de mai.

## Nordkapstur og tur i fjordene

foregaar med ss "STAVANGERFJORD, avgang Oslo den 24de juli.

For seilingslister og andre opplysninger tilskriv

DEN NORSKE AMERIKALINJE  
278 Main Street, Winnipeg

## Distriktmøtet.

Den Norsk Lutherske Kirke i Canada holder sit aarsmøte i Saskatoon fra onsdag aften kl. 7:30 den 7de juli til og med søndag den 11te. Mere fuldstændige opplysninger vil komme senere.

J. R. Lavik, formand.  
K. O. Kandalfi sekretær.

If we can succeed in developing a strong and sincere Lutheran consciousness, many of our questions will be answered and our problems solved. Differences between the Constitutional Lutheran Synods will more and more disappear; petty jealousies and suspicions will be forgotten. Nationalism will give way to Lutheranism, and we shall finally be able to present a United Lutheran front. Of course it will take time, patience, prayer and work; but it will be worth it, and the final achievement will be, that the faith once delivered to the Saints or our Lutheran Heritage will be preserved intact for our future generations.  
—E. E. Hoff.

## The Builder.

An old man going a lone highway,  
Came at evening, cold and gray,  
To a chasm, vast and deep and wide,  
The old man crossed at the twilight dim,  
The sullen stream had no fear for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,  
"Yau are wasting your strength with building here;

Your journey will end with the ending day  
You never again will pass this way,  
You've crossed the chasm deep and wide;  
Why build you this bridge at the eventide?"

The builder raised his old gray head,  
"Good friend, on the path I've come," he said,

"There followeth after me today,  
A youth whose feet must pass this way;  
This chasm that has been as naught to me  
To that fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim,  
Good friend, I'm building this bridge for him."

## Announcements.

To temporarily take care of the work the radio broadcasts has been changed to 6:00 Sunday afternoon, and the pastor who broadcasts is giving services at Spruce Home and Prince Albert. The calls are doing a great mission work that way and we are indeed thankful for that help. In return, those who have radios or can visit some one who has one can get a service every Sunday. —John P. Tandberg.

is appalling how many unchurched there are in every community. A large number of these are ex-Lutherans. I visited a hospital one day and contacted ten Lutherans who lived in Moose Jaw, nine of these were not affiliated with any Church. Many of these unchurched Lutherans are being captured by the sects and the reformed Churches. But why confine ourselves to Scandinavians and Germans in this mission work? Why not approach the many thousands of other national origin who are unchurched. We must do that if we are to become big and strong, and if our Lutheran Church is to make any impression or impact upon this great country in which we are living. At present her heritage and influence outside her own fold is negligible.

This brings me to the second item or factor, which we must reckon with, if we are to survive and play a large and important part in the religious life of Canada. We must develop a more aggressive Lutheran consciousness. Common sense tells us, that our children, grandchildren, and great grandchildren will not be as Norwegian conscious, Swedish conscious etc. as we are. (That does not mean that we are ashamed of our ancestry, nor does it mean that we are willing to give up our Norse Culture.) But we hope and pray that they will be as Lutheran conscious, (I mean this in the good sense of the term) and much more so, than we are. Some five years ago I had the opportunity of choosing the Theme for a district Y. P. L. L. Convention. I chose, with a definite purpose in mind, the following one, "The Challenge of The Lutheran Church to Canadian Youth." I submitted it to the board members. One of them disapproved of it and substituted "Christ" for "Lutheran Church." I immediately replied by explaining that the two terms meant the very same thing. Yes, dear friends, the two terms mean the same thing, and if they didn't I would have left the Lutheran Church long ago, and united with the one where I believed the Word of God was preached pure and unadulterated, and the Sacraments were rightly administered. That is our problem as a Lutheran Church in this country and this day—to develop and maintain a strong and sincere Lutheran consciousness.

Until we have accomplished that, we will not make much headway. We will continue to have a number of transients or Church tramps in our congregations who will park at the Church nearest their doors, or ask as one asked me the other day in all sincerity, when I approached him about joining our Church, if he could not belong to two Churches—United and Lutheran.



For God so loved the world,  
that he gave his only be-  
gotten Son, that whosoever  
believeth on him should not  
perish, but have eternal life.

# THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.  
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, April 1937

## Second Sunday after Easter

Hebrews 13: 20—21.

Rev. B. O. Lokensgaard.

### "THE BENEDICTION OF EASTER."

Now we have returned from the empty tomb on the hillside where we heard the wonderful tidings of our Risen and Living Savior. A sacred joy fills our hearts and minds as we silently ponder the fact that:

"Tho' death did enfold Him  
With darkness and gloom,  
The grave could not hold Him,  
He rose from the tomb."

Into our souls there flows a mysterious peace, passing understanding. It is the sweet benediction of Easter.

In every benediction there is an agent and a receiver. God is the gracious agent in this benediction found in our text. "Now the God of peace . . ." He is called "the God of peace", showing that a reconciliation has been effected. He is called "the God of peace" for He alone can install lasting peace into sinful hearts.

"Peace to soothe our bitter woes,  
God in Christ on us bestows;  
Jesus bought our peace with God  
With His holy, precious blood;  
Peace in Him for sinners found,  
Is the Gospel's joyful sound."

Jesus, the good shepherd, laid down His life for the sheep that he might redeem them. He shed His holy and precious blood that He might ratify an everlasting covenant between God and man. A covenant of peace. Concerning the terms of this covenant the Lord has said, "I will be their God and they shall be my people. — I will forgive their iniquity and remember their sin no more." This sacrifice of Jesus became the basis of the peaceful relationship between man and Maker. The price paid was acceptable to God. He demonstrated this with power when He "brought again from the dead our Lord Jesus, that great shepherd of the sheep." It is only by the fact of the resurrection of the Lord Jesus that we have peace, for it is only through Him that we have access to God.

The receiver of the benediction is every true believer. The blessing bestowed is grace to grow in the likeness of Christ. "Now the God of peace — make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever." We see here the object of the blessing and also the means by which it is accomplished.

The object is our being made perfect in every good work to do His will. It is the sanctification of the follower of Christ. "For this is the will of God, even your sanctification." It continues daily in the heart of the believer. By what means? Our text informs us that it is God "working in us that which is well-pleasing in his sight, through Jesus Christ." It is wrought by God Himself. "For it is God which worketh in you both to will and to do of his good pleasure." And this He does "through Jesus Christ", through the application of His redemptive work. The Word and the Sacraments are the means of Grace by which all spiritual light, all spiritual power, and all spiritual blessings are imparted.

In order to make progress in godliness one must diligently make use of the Means of Grace. We must faithfully use His word through which God's will is made known to us. Jesus said, "Blessed are they that hear the Word of God and keep it." "Faith cometh by hearing, and hearing by the Word of God." Through the means of grace, faith is generated in our hearts, without which it is impossible to please God.

Beloved friend, does it mean anything to you that a God who has made peace between Himself and man is willing also to implant this peace in your heart? He who had power to raise Jesus from the dead has power to raise you from the depths of sin into eternal sonship with Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Heavenly Father, grant that this benediction might be ours throughout life, to Thy eternal Glory. Amen.

### Help Wanted.

At our last Mission Board meeting, for the Canada District, our General President, Dr. Aasgaard, requested Mr. Ole Kirkvold, Calgary, Alta., a member on our Mission

## NOTICE

### To Congregations and Pastors of Canada District.

Official announcement has already been made to the effect that Canada District of the Norwegian Lutheran Church will hold its annual convention this year at Saskatoon, Sask., July 7—11.

The attention of the congregations of the District is called to the fact that at its convention in 1935 the District passed a resolution recommending to the congregations that they take under consideration the matter of equalizing the travelling expenses of the delegates to the district conventions. It will be in order for the congregations to report their attitude in this matter to this convention.

Among the matters to be dealt with by the convention this year is the report of the Committee on Higher Education in the District. This Committee will submit recommendations which are of the most vital importance to the future development of our Church in Canada. It is therefore desirable that the attendance at this convention be large and representative, so that these problems can be given thorough and satisfactory consideration. A preliminary report will be made public in the near future, so that our pastors and congregations will have ample time to study the recommendations that will come before the convention.

There will also be election of District President this year. It may seem a little presumptuous of me to say anything about this matter, but since so many have expressed the hope that I accept re-election, I feel it to be only right and reasonable that I definitely state my position. After very careful consideration, and for reasons which I need not state here but which for me are decisive, I find that I cannot continue in this position beyond my present term. And I feel that I should not only come to a decision in my own mind, but that I should make it known so early that there can be time for convictions to crystallize around some other candidate.

—J. R. Lavik.

Board, to prepare a map, — for the use of our President, — to show the location etc. of all our congregations and preaching places, within our church in Canada.

The other day, the undersigned received a letter from Mr. Kirkvold, with a request to write a short article in "Hyrden," and urge our pastors, to attend to this matter, as soon as possible. — And I do so gladly.

Dear fellow pastors and other lay workers in our church in Canada, we need your help, to complete this work. And it will not take you long to do it. Just take hold of this matter right away, please!

And then forward your information to Mr. Ole Kirkvold, as soon as possible.

I herewith reprint a copy of a circular letter sent out by Mr. Kirkvold to our pastors sometime ago, in order that if any of our pastors have lost the first one, they find out what help or information is wanted.

It will be a great help to our General President, as well as others too, — also our Mission Board, — to get such a map. Probably our circuit officers also could help here, to give the information wanted. — Thanks! Sincerely yours,

—K. O. Kandal.

January 18, 1937.

Dear Sir:

At the recent meeting of the Canadian Home Mission Committee, held at Moose Jaw, Sask., the President, Dr. Aasgaard, asked me to prepare, for the use of his office, a map showing the boundaries of the various Congregations in Western Canada, as such a map would be very useful to him in dealing with the many matters laid before him from time to time for his personal attention.

I would, therefore, be greatly obliged to you for providing me with the following:

1. A rough map showing the boundaries of your congregations; using the towns, rivers and railway, etc., for that purpose. It would, of course, be difficult to show these boundaries accurately, but hope you will get them as nearly correct as possible.

2. The location of your churches or meeting places; parsonage or residence, and P. O. address. If section, township and range could be given of the location of your churches, that would be an advantage—but is not necessary.

3. The names of your congregations.

Will you be good enough to use the reverse side of this sheet for map and information required, and to attend to this matter as soon as possible.

Yours truly, Ole Kirkvold.  
Address: 3641—7th St. W.,  
Calgary, Alta.

### "The Double-Paper-Campaign."

Because of the large number of names, space has not permitted us to print the name of each subscriber since the beginning of this campaign. We wish, however, to add here those who have kindly sent in subscriptions since Jan. 1, and thank them heartily for their efforts.

Rev. J. P. Tandberg, Rev. G. J. Ostrem, Mrs. L. E. Haave, P. Mjolid, Rev. P. Lerseth, Rev. A. Tveit, Rev. H. F. Johnson, Rev. B. Ostrem, Rev. A. M. Vinge, Ada Nelsen, Mrs. L. Paulgaard, Rev. A. K. Haugen, Elmer Pederson, Mrs. Ole Sorestad, Clarence Aasen, Dorothy Afseth.

February Subscriptions: New—Mrs. L. Broten, Mrs. P. E. Tagseth, Jonas Hornfelt, Otto Magedans, Mrs. I. P. Opheim, Myrtle Hanson, Mrs. S. Swenson.

Renewals—Ed. Berstad, H. A. Findahl, Paul Ellingson, Mrs. H. S. Hanson, Mrs. Pauline Berg, Lars Roen, Rev. C. L. Dal-seide, Mrs. Lars Senum, Agnes Lande, Mrs. Wm. Anderson, Ole Grothaug, Mrs. O. I. Satre, Mrs. Louine Davidson, Elmer Anderson, Rev. P. Overlid, J. J. Anderson, H. H. Ronnie, Henry Rye, Mrs. R. H. Aune, Mrs. M. Anholt, Elmer Gilman, Mrs. E. Horpestad, Mrs. C. Myhre, Mrs. C. L. Hanson, Lars Wick, Mrs. Marie Fagrie, Mrs. Hans Amundson, Rev. P. E. Nelson, Olaf Olson, Miss Ida Johnson.

### "In Memoriam" Gifts.

We gratefully acknowledge the following gifts: In Memory of Hans Grimsrud, Torquay, Sask.:

Mrs. F. Tenold . . . . . \$2.00  
Mr. and Mrs. H. L. Johnson . . . . 1.00  
Rev. and Mrs. A. M. Vinge . . . . . 5.00  
In Memory of Olive Sorestad, Buchanan, Sask.: Finden and Sorestad families \$8.00  
—B.O.L.

## Obituary.

Olive Sorestad was born on September 14, 1902. She attended the Buchanan High School two years. Graduated from Outlook College in 1921. She attended Normal school at Yorkton and taught at Whitewood and Margo, Sask. She has been in ill-health since 1923, having attended clinics and health resorts from 1928-1931 in South Dakota and Minnesota. At the time of her death she had been bed-ridden for thirty months.

Olive had a wide circle of friends. All marvelled at her cheerful disposition in spite of her crippled physical condition. On Sunday, Febr. 24, twenty-four hours before she died the radio was tuned on to listen to the Gospel Singers from Regina. With the quartette she sang:

"All the way my Saviour leads me,  
What have I to ask beside  
Can I doubt His tender mercy  
Who through life has been my Guide."  
And with the quartette she hummed "Abide with me." Next morning she said, "I had a good night but I feel so sleepy." Then she slept her way into eternity. —Cor.

### Lutheran Bible Course at Macoun, Sask.

The Norwegian Lutheran Church of Moose Jaw Circuit held its annual Bible Course at Macoun from Jan. 11, to Feb. 7.

There were twenty-six students in attendance. As a student of this Bible Course I first of all wish to thank God for the abundant mercy and the numerous blessings He bestowed upon us.

I also wish to extend thanks to the instructors, the cooks, all those who gave donations and those who were so kind as to open their homes for students to stay.

The following were the classes taken with instructors in each:

I. Peter and Sunday School Organization by Rev. Hoff, Moose Jaw, Sask.

II. Revelation and lessons on the Holy Spirit and His work by Rev. Johnson, Assiniboia.

III. Gospel of John, Studies in the Five Parts of the Catechism as well as Mission Talks by Rev. Stolee, Macoun.

IV. Nehemiah and Personal Work by

Rev. Odland, Torquay.

V. I Corinthians by Mr. T. Salte, Torquay.

The Bible Course this year was of great value to all who attended, and I recommend that other circuits follow this example. It has fitted us more fully for the work which is set before us as young people in Luther Leagues, Sunday Schools and congregations.

I do earnestly pray that we might live lives which truly show that we are His and that we have been with Him.

Let us continue to study His word, in which He shows us how we should walk as His children, that we might grow in faith and strength to withstand the many temptations in this world. We should put on the whole armour of God as is stated in Ephesians 6: 10—19.

In 1 Ths. 5: 17 we read "Pray without ceasing" and I do not think it is amiss if we pray now for our next year's Bible Course. —A Student.

### The Child and the Doctrines of our Lutheran Church.

May we be reminded at the very outset that we are dealing with the child and not the full-grown man or woman. The parents will seek to provide their boy with the food that is necessary for his bodily development, realizing that it would not always be wise to cater to his fancies. They should have a greater concern for his spiritual health, a concern that embraces the future as well as the present.

Facing the problem of providing for our children the "sincere milk of the Word" that can sustain and bring forth growth in their spiritual lives, we come face to face with the fact that our time is so limited. Shortage of time usually produces concentration. So also here if we are going to attack our task in a proper manner. It becomes necessary for us to emphasize that which is fundamentally essential as to the way of salvation.

In our attempt to emphasize essentials we seek to state religious truths in plain understandable language. Such truths are doctrines. That being the case the word "doctrine" should not be one of which anyone is afraid. Let us remember that a religious truth plainly stated may not always be a truth fully grasped by the mind. Reason stumbles at such fundamental truths as for instance, the Trinity, or the real presence of Christ in the Lord's Supper. But in such instances the Word of God should be absolutely final. And here is where faith steps in accepting God's Word as final even though the mind cannot understand the truth simply stated. We come to this fundamental fact that there are truths which old and young alike must receive in faith before they are fully understood, truths which are necessary to salvation. Greater mental light will come with the years by the Spirit through the Word of God.

Thinking of the Doctrinal Confessions of our Lutheran Church, it is interesting to note that the needs of our children have not been forgotten. Luther's Small Catechism especially meets that need. Here we have fundamental truths stated in plain understandable language. Here we have the essential doctrines of the way of salvation.

Let us consider briefly just what doctrines the Catechism emphasizes. We have God's Holy Law that came to us by Moses. This law has not been revoked. It is still an expression of God's holiness. We are also reminded of Paul's words, "by the Law is the knowledge of sin." The fact of sin needs to be impressed upon our children. Otherwise a Savior is unnecessary. He came to save us from our sins. In the Creed faith is emphasized in the words, "I believe." It is not faith in my good works, but in the Triune God. This Triune God, our God, and His work to save man is here set forth. And what would be the most natural thing for a sinful child to do standing before a holy, righteous just, and loving Savior God? Would it not be to fall down before Him and pray the prayer the Master taught us, "Father . . . forgive me my trespasses, as I forgive those who have trespassed against me." Should there be any question in the child's mind as to whether this prayer would be heard, his attention is drawn to the sacrament of Baptism. There God received him as his own child and covenanted to be a Father to him. (To be continued.)



## WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

## Little Missionaries.

"The fields are white unto harvest." There is work for each one to do, even for the little children. If you wish you can give them an opportunity of becoming little missionaries to the Eskimo people. Parents, sponsors, Girls' Societies, Sunday Schools or Ladies' Aids, enroll the babies in your congregation on the Missionary Cradle Roll. The money will go to enlighten the spiritual darkness of the Eskimo people. "Every baby enrolled means that this light will burn brighter and longer and that more souls will be won for eternity."

A contribution of one dollar entitles any baptized child under five years of age to a place on the Missionary Cradle Roll. Enrollment blanks and literature may be obtained from the Women's Missionary Federation Office or from the undersigned. Send the enrollment fee to the W.M.F. office, 425 So. 4th St., Minneapolis, Minn. The money is credited to the local congregation's budget apportionment for Home Missions. An attractive certificate is sent to the child and after this the child is remembered with birthday cards until he or she is five years of age.

A child belonging to the Cradle Roll is placed under the 'fostering care' and influence of the Church. This is the period when the child's life is more open to influence than at any other time, impressions are more or less permanent. The Sunday School or the Cradle Roll Department of your Church has the opportunity of bringing to its little members biblical stories and pictures which will linger in the memory through life. A Cradle Roll which merely records the names of the babies has failed in one of the aims of this department.

In 1935 there were 13,600 babies on the W.M.F. Cradle Roll. But this is far from achieving the goal of "Every Lutheran Baby on the W.M.F. Cradle Roll." According to records on hand the Canada District enrolled 17 babies in 1933, 66 babies in 1934 and 1935, 29 in 1936. Let us aim to increase this number in 1937.

The undersigned would like to make a personal appeal through the columns of the "Hyrden" for the co-operation of all who are interested in this important work. I have recently been appointed to fill the vacancy of Cradle Roll Secretary for the Canada District due to Mrs. Sorgen leaving the District. The W.M.F. Office has on record names of only two Circuit Cradle Roll Secretaries. In order that I may write to each officer of this department will each Circuit Secretary please communicate with me and send an annual report of work done in her circuit as soon as possible so that I can complete my report to the W.M.F. Office. I will be glad to send information and suggestions for work to anyone interested.

My predecessor started a "Scrap Book" for Canada District. In this, one section is reserved for snap shots of Cradle Roll babies. May I ask that the Cradle Roll Department of each Congregation (or others) send to me a snap of as many of its members as possible before next June when the Book will be on display at the District Convention at Saskatoon. Be sure to give name of baby as well as date and year of birth.

Your help in promoting the Cradle Roll work will be greatly appreciated.

—Mrs. J. B. Stolee,  
Macoun, Saskatchewan,  
(Cradle Roll Secretary).

Two bright eyes are watching you, mother and dad

They're watching you all the day long  
Absorbing unconsciously all that you are,  
Not dreaming that you could be wrong.  
Two quick ears are listening to all that you say:

They're listening to you, mother and dad.  
Then speak of the things that are lovely and true

Or some day you'll wish that you had!  
Two swift little feet follow you all the day;  
They step in the footprints you make—  
If you follow God-given paths, they'll walk there too

Or stray if the way you forsake.  
Two soft little hands have been placed into yours,

They're trustfully clinging to you,  
Today, while they're pliable, train them aright:

They'll do what you tell them to do.

## Two Prayers.

Last night my little boy confessed to me  
Some childish wrong; and kneeling at my

knee  
He prayed with tears, "Dear Lord, make me a man  
Like daddy, wise and strong, I'm sure you can."

\*

Then while he slept, I knelt beside his bed,  
Confessed my sins, and prayed, with low-bowed head,  
"O Lord, make me a child, like my child here  
Pure, guileless, trusting Thee with faith sincere."

I took a piece of plaster clay  
And idly fashioned it one day.  
And as my fingers pressed it still  
It moved and yielded to my will.  
I came again when days were past —  
The bit of clay was hard at last;  
The form I gave it, it still bore,  
But I could change that form no more.  
I took a piece of living clay  
And gently formed it day by day.  
And moulded with my power and art  
A young child's soft and yielding heart.  
I came again when years were gone —  
It was a man I looked upon;  
He still that early impress wore,  
And I could change him nevermore.

## Looking Back.

Where have they gone, the darling years  
Of baby mirth and baby tears?  
And whither went the spells of mumps,  
Of measles, chicken-pox and bumps.  
What happened to the hours spent  
With toys and books in deep content?  
Those later teens, where have they fled,  
Of bats and balls, and knees that bled?  
Dear God, I was so hurried then —  
Could I but have my babes again  
How eagerly I'd join the fun,  
And leave a task or two undone!  
Could I call back those years today,  
I'd be so tranquil, sweet and gay!  
Please let them, God, remember me,  
Not as I was, but meant to be.

"Our boys and girls are no less immune to the wear and tear of sin than buildings are to the wear and tear of wind and weather. Ours is the duty to protect the children, and this protection must be constant, beginning when life begins and never ceasing. Tucking a Bible under a child's arm at confirmation time is an empty gesture if the child has not been taught how to use the Bible beforehand. Why not give Bibles to very young children? Bibles with good print. The physical make-up of the book can add much to the interest in the subject matter. Children take great pride in ownership. Owning a Bible would make a deep impression on a young child. Even in early years, the daily use of the Bible can be made a practical part of a child's life. Bible passages, golden texts from Sunday School lessons can be "looked up" in the "beg Bible." It is a beautiful custom to have a certain time of the day when parents read to their children. Usually children want more reading than they get.

Somebody has said: "Sometimes I think if we concentrated our efforts in working for the good of the children, this world would need few reforms." That is an extreme statement. It would mean that we would believe what Phillip Brooks said: "The future of the race marches forward on the feet of little children." It would mean more attention given to the children in the home. There would be more music in the home, for children love music. There would be more fun—more laughter—in the home, for children love fun—their tears are easily wiped away. There would be more stories told and read. Christ set us a good example in story telling, Children love stories. It would mean that each day we would teach the children those precious things they would be glad to remember, if they should go blind. It would mean thoughtful discipline, for we would take time to think the problem through. We would do as Luther advocated: teach the children in the home. It would mean that we would do more for less fortunate children. They would have good books to read and something beautiful to look at. A child in a grade school had been very troublesome, but changed his attitude. The teacher gained his confidence one day, and he made this remark: "A guy can't be mean with Him looking at us all the time." A copy of Hoffman's painting, "Christ in the Temple" had been added to the school-room."

—From Chr. Herald.

"Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

## YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

## Comments.

"It is finished" Jesus said as He died on the cross. We have heard those wonderful words many times. Perhaps we have heard them so often that we know them too well. Is it possible to know them too well? Yes, it is. If we know them so well that we have ceased to really think into the wonder of them. Familiar truth may become as the ticking of the clock—we hear it—and we don't hear it. What did He mean when He uttered these three words? What was finished? He had no sins of His own so we know that there was nothing that had to be finished about that. But He did bear our sins in His body on the tree, and there was some work to be finished in respect to that. Yes, He really bore your sins on the tree, and it was your sins He thought of when He said "It is finished." The redemption price of precious blood was about to be poured out. Oh! wondrous words! There should not be any outside of Christ hearing a message like that! God accepted the sacrifice as full payment, and as a signature to that fact, raised Jesus Christ from the dead. "It is finished." My heart rejoices over that because it was for me.

Now that circuit conventions and Bible Camps are being planned may we remember to pray for the work. If there is to be any blessing, there must be prayer. Pray for those who are to arrange the programs, and also for those who are to take part, not forgetting to pray for ourselves that we may go to the conventions with a warm heart energized by God's blessed Spirit! If things go amiss at times—let us do what we can to make things right. We all have a responsibility in the work of our League conventions.

May we draw your attention to a fine booklet now sent out by the Lutheran Book Mission. It is now twenty-five years since the mission was started, and in commemoration of that, and for information, the mission has issued a fine anniversary booklet called "Millions of Messages." It is beautifully put up in silver and blue. These are sent out free. We encourage the leagues again to sponsor the work of this fine mission enterprise—support it by prayer and interest. Get some copies of the anniversary booklet and let it be spread abroad. And do not forget the mission when gifts are given.

Since this is the Moody Centenary and much is written about this Man of God we thought it a fine thing to re-print a part of an article appearing in the "New Witness" of March 2, 1937. Quote:

"I Can't Believe."

"Men say they can't believe God. Don't walk off with that delusion. You can believe if you will. I was telling you the other night, I think, about a man who came into one of our enquiry meetings, and said he couldn't believe, he hadn't any faith. I said "Who?" "Well," he says, "I can't believe." "Well," I said, "Who?" The man colored up and stuttered out, "I can't believe." "Well, who?" "But, sir, I tell you I can't believe," he said. "Who," I said again. I stuck him on that little word. "Who?" "Why," he says, "I can't believe in myself!" "Well," I said, "I don't want you to. Make yourself out a liar, but believe God." The Lord doesn't tell you to believe in yourself.

People tell us that believing is taking a leap in the dark. There isn't a word of truth in that. There is a verse here in the third chapter of John, thirty-third verse that I want you to read: "He that hath received His testimony hath set to his seal that God is true." In those old days men used to wear a signet ring and used to put their seal instead of signing their names with pen and ink as men do now. They used to take their signet ring to stamp it. Now, the Lord of Heaven came down into this unbelieving world and said, "Who will set to his seal that God is true?" The unbelieving world said, "I won't," but Faith said, "I will." Who will do it in this tabernacle tonight? Who will set to his seal that God is true? Who will take Him at His word? Who will trust Him? The damning sin of the world is unbelief.

Among men it is one of the greatest insults to say a man is a liar. But unbelief says that Jehovah is a liar. Many a man has been knocked down for saying another man was a liar and often it has been only too true. And yet men will stand up and tell God Almighty that He is a liar, and say to Him, "I don't know that I have any sins to confess." It is a terrible sin, this unbelief. Suppose a man comes to me and says, "Mister Moody, I have a profound

reverence for you, but yet I don't believe a word you say." Do you think I should believe him? Yet a great many men talk like that. "I have a great reverence for religion, but I don't believe in it." I am so constituted." Some say they are so constituted that they cannot believe God. Away with that delusion! What has your constitution to do with it?" (Unquote).

The above part of a sermon by Moody shows his simple and direct manner in which he met the arguments of the unbelievers. It is uncompromising. May we all realize the terrible nature of unbelief. The Holy Spirit would convict the world of unbelief, Jesus said.

## April Bible Questions.

Answers to be in by April 10th.

1. Who killed a Lion on a snowy day?
2. Where was the altar to an "unknown God?"
3. What army was smitten with blindness?
4. Where is it recorded that "Their strength is to sit still?"
5. List the five references where it is stated that we, Overcome, Live, Walk, Fight, and Stand by Faith?

February correct answers to questions:

1. Mark 7: 34.
2. Hebrews 11: 4.
3. I. Chron. 20: 6, II. Samuel 21: 20.
4. Luke 24: 44.
5. Everlasting 17, Redeeming 4, Patient 10, Fatherly 13, Forgiving 3, Justice 6, Ruling 19, Merciful 8, Providing 5. (More than one verse in some instances.)

Correct answers were sent in by: Erik B. R. Haave, Cameo, Sask.; Mrs. Laura Brown, Oungre, Sask.; Mr. and Mrs. Walter Hanson, Weldon, Sask.; Lily Tunew, Cameo, Sask.; Josef Haave, Admiral, Sask.; Ada Nelson, Macoun, Sask.

(Apology to Miss Magnhild Drageseth, Edmonton, Alta., for omitting her answers to September questions.)

## Report of Camrose Circuit Lutheran League Convention.

The Luther Leaguers of Camrose Circuit had a blessed and inspirational convention at Camrose Feb. 12, 13, 14. The theme "One Life to Live" based on Col. 3: 23—25 challenged all who attended to choose this one life with Christ; to serve Him "knowing that from the Lord we shall receive the recompense of the inheritance."

The following officers were voted into office: President, Mr. G. Loken, Bawlf; vice-president, Mr. G. Moi, Camrose College; treasurer, Mr. John Walker, Armena; Secretary, Miss Adelaide Lewis, Camrose; board of directors, Mssrs. M. Magnuson, Holden, P. Bergquist, Bawlf, R. Holmberg, Edmonton, D. Vikse, Donald.

The theme was divided between the several speakers. Rev. Bernhardson, Camrose spoke on the subject of "Serve the Lord," showing that it is possible to serve God in all we do. To do so means happiness, for God is no joy-killer.

C. A. Ronning, Principal Camrose College, led a discussion session on "Life Choices." Arguments were brought out for and against the modern amusements. In the service of the devil are the tobacco, liquor and movie industries who are exploiting our youth by means of extensive propaganda for the sole purpose of increasing their profits. Socialization of these industries was advocated.

Rev. Trygstad, Camrose, in his subject "The Consciousness of Values" brought us face to face with the need of being conscious of the values coming to us as the redeemed of Christ.

On Sunday morn we assembled for divine worship with communion. Rev. Tveit, Donald, spoke on Rev. 12: 7—12, stating that we overcome Satan by the blood of Christ, and the testimony that we in ourselves are hopelessly lost.

Rev. Hoverstein, Ryley, dealt with the topic "The Tragedy of a short-circuited Life." In baptism we receive "connection" with God. We must beware of Satan who is always trying to "corrode" that connection.

At the final session Rev. Lystig, Edmonton, spoke on the challenging subject of "Saying yes to God, and no to the devil." Let us be living stones in the temple of Christ, rather than victims of that deceiver Satan.

Music characterized all the sessions of the convention. Especially will the convention song "Jesus Christ is Passing By" continue to ring in our ears. May the convention blessings bear fruit for Christ and His kingdom.

—G. Loken,  
Camrose Convention Reporter.